SIONS JOY.

A

SERMON

Preached to the Honourable Houſe of Commons aſſembled in

PARLIAMENT,

At their publique Thankſgiving,

September 7. 1641.

For the PEACE concluded between ENGLAND and SCOTLAND.

By

JEREMIAH BURROUGHS.

Pſalme 147. 2.

The Lord doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.

Publiſhed by Order *of the ſaid Houſe.*

LONDON:

Printed by *T. P.* and *M. S.* for *R. Dawlman*, and are to be ſold at the entrance out of *Lumbard-ſtreet* into Popes Head Alley. 1641.

TO THE HONORABLE THE KNIGHTS, CITIZENS, and Burgesses, of the *Commons House of* PARLIAMENT.

IF it be the greatest happinesse of man upon earth to be instrumentall for God, then God hath made you most happie; Finish the work ye have begun amongst us, and blessed the time that ever ye were born, and that ye have lived to such a day; the children not born shall rise up and blesse you; That promise the Father made to Christ, *Isa.* 49. 8. *In an acceptable time have I heard you*, is now fulfilled to his

Church; It was an acceptable time indeed, in which God heard the prayers of his people, in gathering this Honorable Aſſemblie ſo happily, and in continuing and bleſſing you to be a continued bleſsing to all his ſervants as hitherto ye have been. You came together by prayer, you ſtand by prayer, your ſucceſſe hitherto is a bleſſed fruit of prayer. The bleſſings of the prayers of thouſand thouſands of the Saints, are daily upon you. Go on moſt Noble and worthy Senators, go on proſperouſly, the Lord is with you; we all proſtrate our ſelves before you, beſeeching you to finiſh what you have ſo happily begun. Ye are engaged in as Honorable ſervice for God and his people as ever any Aſſembly was ſince the world began; you have a bleſſed opportunitie to lift up the Name of the great God, to make godlineſſe to be honoured in the world, to waſh off all the contempt and ſcorn that hath been caſt upon it, to vindicate the Liberties of your Nation that they may live as men, as Chriſtians in all godlineſſe and honeſty, with peace, to make your own Names renowned to all generations that are to come. Let

Let now all your own wils, waies, deſires, opinions, reſolutions, endeavours be ſwallowed up in the great publike work ye are called unto, the truſt whereof is committed unto you, and you ſtand charged with; let your motions be like the heavens, ſwift with the *primum mobile*, but ſlow with their own. *When I am lifted up*, ſaid Chriſt, *I will draw all men after me*: do you lift up godlineſſe and all men will honour it, although ye never live day more beyond being inſtrumentall in *this*, yet this is worth the lives of the beſt of you, yea of you all, were they many thouſand times more worth then they are, and yet they are verie precious unto us.

If thoſe who *love Jeruſalem* ſhall *reioyce with her*, how much more thoſe who out of love to her make her to rejoyce; thoſe who mourned for her ſhall be glad, much more thoſe who make the mourners glad: The bleſsing of mourning hearts, made glad by you, be upon you, and your poſteritie after you; Ye who are ſo inſtrumentall for the good of *Sion*, the Lord who made heaven and earth bleſſe out of *Sion*: After ſo many daies of *mourning*

in and for *England*, God hath by you given us a day of *reioycing*, a pledge we hope of many daies of joy.

For my part not long since I should have thought it a happinesse but to have lived in my countrey with peace, to have been usefull to my brethren, though it had been to have mourned with them all my daies. But now I am here to reioyce, and in this work though I had been confined to my closet, yet it had been a service which I had been unworthie of, but to be called to reioyce and praise God, before and with the great Congregation of our Honorable Worthies, yea to help you to reioyce and praise God, to be your mouth to God in blessing God, and Gods mouth to you to quicken your hearts to blesse him, this is a work (I say no more of it but this) it was as much above my thoughts of it as above my fitnesse for it, which is distance enough; and now you are pleased to call me to another service, to publish what I then delivered, a work that hath difficultie enough in it, but not so much as the former. The other was the sanctifying Gods Name in as great a service

as

as ever *England* tendred up unto him, in which I feared leſt Gods Name might ſuffer by my weakneſſe: But this is of another nature, in obedience to What ye have required of me: I have done, and do humblie tender, not onely it, but whatſoever I am able to do, to you who have done ſo much for God. You have nothing here added to what I delivered, but onely what I found in my notes, ſome things through ſtraightneſſe of time being omitted, or what expreſsions came ſuddenly in, *currente calamo*, as I was tranſcribing my notes, I neither intended nor ſtudied the leaſt addition. And now the Lord proſper you abundantly, and gloriouſly, in thoſe great affaires ye are intereſſed in; whileſt you are *working*, we ſhall be *praying and praiſing*; and I account my ſelf happie that I may live to ioyn with thoſe who do ſo, who am

Your Honors devoted in all
Chriſtian ſervice,

JEREMIAH BURROUGHS.

A SERMON PREACHED BEFORE the Honorable Houſe of Commons at their publike *Thanksgiving*.

ISAIAH. 66. VERSE. 10.

Rejoyce yee with Jeruſalem, and be glad with her, all yee that love her, reioyce for joy with her, all yee that mourne for her.

WEE read *Levit.* 3. 6. for a ſacrifice of *peace offering*, GOD accepted of a *Female*. We are this day to offer to GOD a Peace-offering, for ſuch is a *day of Thankſgiving*: Although therefore I have but *a Female* to bring to the great ſervice of the LORD this day, yet I dare not with-draw my ſelfe from the worke of this day, which GOD and

this Honorable Assembly hath called me unto.

My subject is *Joy*, and this easies the worke much, You Right Honorable, are *the anoynted of the Lord*, I meane, set a part from your Brethren, to the great worke of the Lord that He is doing in this latter age of the world. And this day another oyntment is to be further powred upon you, your hearts are to be filled with the oyle of joy and gladnesse, for what you have done or rather for what God hath done by you for us already. You have made *Ierusalem* to rejoyce, and God calls to *you* this day to rejoyce with *Ierusalem*, yea & all that love *Ierusalem*, and have mourned for her, are this day to rejoyce with her.

This 10th verse is as it were the foote of the joyfull Song of praise; but the reasons why all that love Ierusalem should rejoyce, we have from the 5. verse downe along, *Heare yee the word of the Lord, ye that tremble at his word, your brethren that hated you, that cast you out for my names sake said, let the Lord bee glorified*, but he shall appear to your joy, *and they shall be ashamed*. Rejoyce therefore with Ierusalem, and be glad for her yee that love her. *A voyce of noyse from the city, a voyce from the Temple, a voyce from the Lord that rendereth recompence to his enemies*. Rejoyce therefore with Ierusalem, and be glad for her yee that love her: *Before shee travailed shee brought forth, before her paine came she was delivered of a man child*. Rejoyce therefore &c. *Who hath heard such a thing? who hath seene such things? shall the earth bee made to bring forth in one day? or shall a nation bee borne at once? for assoone as Sion travailed shee brought forth her children*. Rejoyce therefore with Ierusalem,

and

and be glad for her. *Shall I bring to the birth, and not cause to bring forth saith the Lord? shall I cause to bring forth, and shut the wombe saith thy God.* And because of all this, Rejoyce with *Ierusalem* yee that love her, rejoyce for joy with her all yee that mourne for her.

Ierusalems joy is *ours* this day, the reasons of her *joy* are fully ours; Which when they are opened in our further discourse will more fully appeare.

Rejoyce with *Jerusalem*, let the name be changed rejoyce ye with *England*.

And what? shall *England* rejoyce again? It was not long since that God called vs to mourning and weeping, did wee not say *woe vnto vs the joy of our hearts is gone*, even mercy is gone, our peace is gone, the Gospel is gone, even our God is gone? it was not long since that every mans hand was vpon his loynes, the cloud of Gods displeasure hung dismally over our heads, misgiving thoughts were in our hearts, darknes surrounded vs, yea *when we looked for* light *behold* darknes, yea God seemed to drive vs out to darknes, our harpes were hanged vpon the willows, some of our complaints were, *how can we sing one of the Lords songs in a strange land?* for thither were we driven, not taken captive by our open enemies, but driven by our false friends and brethren in name, *our brethren cast us out.*

The complaint of others were, how can we sing one of the Lords songs even *in our own Land*, such were their sore oppressions, and dismal feares vpon their spirits at home. But now behold the *Lambe* stands vpon *mount Sion* with his hundred forty and foure Apoc. 14. 1,2,3.

foure thousand, having his fathers name written in their foreheads, they dare now openly professe the name, the truths of God, the puritie of his worship; now they have got their harpes into their hands, and they sing a new song before the throne and before the Elders: We are now this day to sing the song of prayse to our *God*, and to the *Lambe* before the throne of our God, and before you our Elders, yea together with you, God bids vs this day to rejoyce with *Ierusalem*, and be glad with her.

[*Rejoyce*] wee all open our hearts to joy, God envies not our joy, he would have his people glad with joy, hee would have them leape for joy, bee filled with joy, *alwayes rejoyce*, in any case rejoyce, yea to bee joyfull *in glory*, to rejoyce with *joy unspeakable and glorious*, yea to be transformed into joy, he hath promised they shall be. So *Isa.* 65. 18. *I will create Ierusalem a rejoycing, and her people a joy; in the abstract*, God will put forth his *creating* power, rather then *Jerusalem* should not rejoyce; whilest God rejects the bread of mourners, the joy of his people is pleasant to his soule. Now therefore rejoyce; that strength you should have spent in sorrow and anguish, that should have been eaten away with vexation and distresse, now let it bee drawn forth and spent in rejoycing before the Lord.

[*With Jerusalem*,] or, *for Jerusalem*: Jerusalem is a vision of Peace; Rejoyce wee, that *England* and *Scotland* are this day visions of Peace, Countries wherein we may see *Peace*: Wee were afraid we should have seene nothing, but Fire, and the Sword, but rowling in Bloud, Confusion, and horrid blacknesse

neſſe over the Land, ye might have ſeen your houſes flaming, your children ſprawling, daſhed againſt the ſtones, your wives, your virgins raviſhed, deflowred before your eyes. The dolefull ſpectacles of the fruits of warres are not to be conceived, not to be expreſſed. But behold, in ſtead of all theſe diſmall, dreadful ſpectacles, behold I ſay, *a Ieruſalem*, a viſion of peace; we ſee we enjoy peace as it is this day; Rejoyce therefore, and let us *be glad* for this *our Ieruſalem*.

Again, Rejoyce with *Ieruſalem*, not onely as a viſion of peace, but as *a type of the Church*, Rejoyce for your outward peace, for your eſtates, your liberties, your lives, rejoyce with your wives, your children, your friends, but eſpecially with and for *Ieruſalem*, That we have yet a Church amongſt us, that yet we have ordinances, that yet we have the Goſpel, that we have yet Sabbaths. Ye who love your lands, your pleaſant houſes, delightfull ſcituations, ye who love your wives, and children, rejoyce, but eſpecially ye *who love Ieruſalem*. The promiſe of God to *Abraham* concerning his ſeed, was that they ſhould be *as the ſand upon the Sea ſhore, and as the ſtarres* in the firmament, and ſo indeed was and is the ſeed of *Abraham*, ſome earthy, ſome ſpirituall and heavenly. We all profeſſe our ſelves to be *Abrahams* ſeed, but ſome are as the *ſand* earthy below, ſome as the *ſtarres* in heaven above, yet let all of us rejoyce, for we have the mercies of heaven and earth to rejoyce in.

Many are affected with the *peace*, the good of the *State*, who little minde *Ieruſalem*, they are good

States men, wise, judicious, faithfull in their kinde, but care little what becomes of *Jerusalem*, of the true worship of God, as we read, Isa. 8. 2. of *Vriah*, he is called *a faithfull witnesse*, and yet he was that *Vriah* that was high Priest when *Ahaz* saw an Altar *at Damascus*, and sent to him the pattern of it that he might make the like to bring into the Temple of the Lord, and he did it accordingly. He was a base time-server, yeelding to base wayes of superstition, that he might please such as were above him. But of what sort soever men are, if but onely *States men*, yet they have cause to rejoyce, but none have such cause, none can do it spiritually, acceptably, but such as *love Jerusalem*. Those who stand with the *Lambe upon mount Sion*, they *sing a song that no man could learn but such as were redeemed from the earth*: our *Jerusalem* it is above, and onely that part of *Abrahams* seed that is as the starres of heaven can or will in their courses sing a song of praise this day acceptable before the Lord.

Calvin. in locum.

Apoc. 14. 1, 2, 3.

[*Ye that love her.*] Jerusalem is lovely; lovely to the souls of the Saints, *How amiable are thy tabernacles O Lord of hosts? Zion* that Mount *of Jerusalem* is the *perfection* of *beauty*, Psal. 50. 2.

Ex universitate decoris. So *Arias Montanus.*

Jerusalem the state of the Church enjoying Gods ordinances, is Gods portion, his pleasant portion, it is the dearly beloved of his soul: *Mount Sion* there is the throne of his glorie, his royall Diadem, his ornament; the beautie of his ornament set in majesty: for such are the Scripture expressions of the loveliness of Jerusalem. Hence *Psal.* 87. 7. *All my springs are in thee*, saies the Psalmist, all the springs of my

comforts

comforts and joyes, a full expression of a heart filled, raised, sweetned, with love to Jerusalem. *If I preferre not Jerusalem above my chiefe joy, let my right hand forget her cunning*, Psal. 137. 6. *above my chiefe joy*, what can be *above* that which is *chiefe*? above *the head of my joy*, so the words are. What can be higher then that which is highest? and yet so lovely was *Ierusalem*, that if there be any joy higher then other, yet Jerusalem shall be preferred before it.

If you be gratious, *Ierusalems* prosperitie is an object sutable to your spirits, it answers your desires, it must needs be pleasant to your souls. Rejoyce therefore with Jerusalem, ye that love her. It may be it is not much you can do, or have done for *Ierusalem*, yet if you love Jerusalem, come you to the feast of the Lord and rejoyce, for not onely those who are eminent in service for *Ierusalem* are called to rejoyce, though in truth that be the greatest honour to, and comfort of any man under heaven, but *ye that love*, ye, all ye, that *love*, come this day and rejoyce with her.

There are a generation of men who love not *Ierusalem*, they gnash their teeth, they are vexed, they fret, and are in a rage, for that they see and heare of the welfare of it, *Nehem.* 2. 10. we read of *Sanballat* and *Tobiah*, that they were *grieved exceedingly, that there was but a man that came to seek the welfare of the children of Israel.* How many *Sanballats* and *Tobiahs* have we, whose spirits pine away for griefe, because they see not a man onely, but you the Worthies (the Honorable Senates) of our Kingdome, seeking the welfare of *Ierusalem*? Psal. 59. 6. Wicked men raging

raging against the Saints, are said *to go about the City* grinning *like a dogge*, and ver. 14. it is a threat against them, that they shall in vexation and madnesse at the prosperitie of the Saints, go about the Citie, *grinning like a dogge*. This Scripture lately was fulfilled in the former sense, this day it is fulfilled in the latter. I have read of *Tygers* that Aromaticall smels, delightfull to others, will drive them into a rage: Such Tygers we had amongst us not long since, Tygers in rage and crueltie against the Saints, the sweet savour of their graces so delightfull to God, made them rage against them; and now the sweet savour of their comforts, their peace, their liberties, causes these to rage again.

Fragrantia unguenti boni Columbam vegetat Scarabæum necat.

Oecumenius tels us that the fragrancy of pretious oyntment is wholsome for Doves, but kils the Beetle. We finde it so now, There is great difference in mens apprehensions of things, as now they are, and in the workings of their hearts; but whatsoever others do, yet you that *love Jerusalem*, rejoyce with her, be glad, [*Rejoyce with joy.*] This expression *rejoyce with joy* is an elegant pleonasme, a like we have *Zeph.* 3. 17. where God setting forth his rejoycing in Jerusalem, saies *he will rejoyce over it with joy*: God reioyces with ioy in his Saints; let his Saints reioyce with ioy in their God.

[*Reioyce all ye that mourne for her*] Jerusalem was not long since as a woman forsaken, her children went about mourning in the streets, they saw *Ierusalem* even turned into *Babylon*, they saw what havock was made of the Saints, of faithfull *Ministers*, of *truths*, *ordinances*, those who were even as pillars,

were

were taken away, and rotten posts, yea, sticks were set up in their roome, if any truths, any ordinances, tended more to the power of godlinesse then other, if any Saints were more eminent, if any Ministers were more faithfull, more usefull then other, they especially wete strucke at, as *Psalme. 74. 6. They brake down the carved worke at once, with axes and hammers*: time was, when they sought to under-mine them, and get them away, one by one, by little and little, but *now*, they came with their *axes and hammers*, with open violence, law, or not law; they layed on, let men helpe themselves, get off as they could: and this at once, labouring now speedily to ridde the land of them all. The adversaries of *Ierusalem* were great, and her enemies prospered, and for this her Children sighed, and wept, and lamented one to another, their hearts were even turned within them, but there was none to comfort them: they mourned like Doves, looking for judgement, but there was none. *Isa. 59: 11.* But now *rejoyce, and bee glad*, rejoyce with joy, *ye that mourne for her*; you have had many fasting-dayes for her, now your mourning fasts, are turned into joyfull feasts: Come, take the full sheaves of joy, the fruite of that pretious seed you sowed in teares; come, and see how God hath bottled up all your teares, you have not lost a teare, they were not spilt upon the ground in vaine, but were reserved by God, to bee now to your joy: the more plentifull your seed was then, the richer is your harvest now: Come now, and see how God hath turned, not onely yout water, but your Vineger into wine.

And now I have yet but let you in, and given you a paraphraſe of my text, but if wee goe further into it, wee ſhall finde theſe three Doctrinall concluſions.

I. *Gratious hearts love Jeruſalem, even when it is in a mourning Condition.*

II. *God hath times to rejoyce the hearts of mourners for his Church.*

III. *When God comes in with mercie for Jeruſalem, then God will have his Saints to rejoyce, to bee glad with joy.*

The two former I ſhall paſſe over briefly: The third, is the cheife, and moſt ſutable to the worke of this day: therefore Wee ſhall there abide a while.

Obſer. 1. For the firſt: *Gratious hearts love Jeruſalem, in a mourning Condition.*

To love *Jeruſalem*, when ſhe is beautified with all her glorious Ornaments, when ſhe is in her full ſplendor, even in the eyes of all, as ſometimes ſhe is, this is nothing: But then to love her, when ſhee is in her afflicted eſtate, when all is mournefull, and darke about her, then this is true and pure love indeed. This is the love of the Saints, *the zeale of thine houſe hath eaten me vp.* This was ſpoken when the Church was in a hard condition. As it was with Chriſt, though Hee was a man of ſorrowes, there was no outward beauty or comelineſſe to make him deſirable; if looked upon with a carnall eye, yet to the Saints, hee

hee was, and is altogether lovely, altogether desirous, for so are the words according to the originall: *Cant.* 5. 16. *Christ* is greater in the esteeme of the Saints, then *Augustus* in the height of his throne: *major in stabulo Christus, quam in culmine imperij Augustus*: Though *Christ* bee as *a bundle of myrrhe*, in which there is bitternesse, yet he is the *Welbeloved of his Church*, and Hee shall lye all night between her breasts. *Cant.* 1. 13.

Josephus tells us, when the *Iewes* were in prosperity, the *Samaritans* would owne them, as belonging to their bloud; but when they were in adversity, then they denyed any relation to them, they knew not whence they were. Thus the hearts of many stand towards *Jerusalem*; when shee is flourishing, they can rejoyce with her; but when shee is in a mournfull condition, they have vile thoughts of her. But as the Church is the dearely beloved of Gods soule, though she be given into the hands of her enemies: so is she even *then* the dearely beloved of the soules of the Saints. Though she hath lien amongst the *potts*, yet she is as the wings of *a Dove covered with silver*, *whose feathers are as yellow gold.* *Psal.* 68. 13. Iere. 12. 7.

Jerusalem was in a sad condition, when there was a defection of the ten Tribs from *Iudah*, and from the true worship of God in *Jerusalem*, the Calves being set up in *Dan* and *Bethel*; yet even then, those whose hearts were gratious, loved *Jerusalem*, and would venture to goe thither to worship the Lord in the true way of his worship, though it were to their great hazard: So *Hose.* 5. 1. we read the *Preists* were

a ſnare *on Mizpah*, and a net ſpread upon *Tabor*, thoſe two places were in the way between *Samaria* and *Jeruſalem*, where there were watches ſet to take ſuch as went to *Jeruſalem* to worſhip, which were as *a ſnare and net* to them, and the text ſaith the *Prieſts* were this *ſnare* and *net*, either they themſelves would be watching there, and taking men as they were going, or at leaſt they were the procurers of ſuch watchings of men, they ſtirred up the Princes and rulers thus to enſnare men; they had their ſpies to finde out who they were that muſt be ſo preciſe as not to be content with that worſhip there was at *Dan and Bethel*. But they muſt go to *Jeruſalem* to worſhip; exceeding ſcorn was caſt upon ſuch. Hence that ſpeech of *Amaziah* to *Amos, Flee into the land of Judah:* as if he ſhould ſay, *That is a fitter place for you then this.* You are ſo ſtrict and preciſe, we are not good enough for you, why are you not gone to *Judah*, we are Idolaters here, we have no true Church here, no body knows how to worſhip God but thoſe in *Judah*, it were better that you, and all ſuch as you are, were in *Judah*. Thus the true worſhip of God in Jeruſalem where the Temple was, was perſecuted, ſcorned, and contemned. Yet thoſe who were gracious, all thoſe whoſe hearts God touched to ſeek the Lord God of Iſrael, they would go to *Jeruſalem* whatſoever they ſuffered for it. 2. *Chron.* 11. 16. They loved Jeruſalem ſtill; there were a company that would ſtay in *Samaria*, who perhaps might have good wiſhes that times were better, but they would ſuffer nothing to joyne with the Saints in the truth of Gods worſhip at *Jeruſalem*. The Churches beautie

Amos 5. 7. 12.

beautie is too great to be darkned by any thing without, it shines thorow all to a spirituall heart, though it may sometimes be blacke, yet it is alwayes comely.

Lately God put our *love to Jerusalem* to the triall, for it was in a mournfull estate. What manifestations of love to her were there then, if your hearts were deceived with the paintings and deckings of that mother of fornications, if your hearts were drawn aside by the outward pomp and glory of *Babylon*, you can have little comfort in all that God hath done, and is yet further doing for *Ierusalem*, in all that beauty he is putting upon her, although now you may finde many *Parliamentary Converts*, who will come in and fawne and glaver, as if they *now* loved *Ierusalem*, yet trust them not, they have discovered alreadie the falsenesse of their hearts, they love their *bellies*, they love their *livings*, but *Ierusalem* they love not. *Iosephus* relates of the *Iews* that they were very carefull how they received Proselytes in *Solomons* time, because then the State of the *Iews* flourished, they thought every one upon base ends might come in then and pretend that he would joyne himself to the God of the *Jews*. Let this be your wisedomes, consider who they were that loved *Ierusalem* heretofore, when their love to her cost them deare, let them have respect from you, let them be encouraged by you: but as for pretenders now, a suspitious eye should be upon them, little regard should be towards them.

But if our hearts have been upright with God in loving *Ierusalem* in her sorrows, we have a comfort-

able evidence of the ſinceritie of our loves to her, and to God in her. When *Baſil* was blamed for ſtanding for a friend in time of danger, he anſwered: *Ego aliter amare non didici.* In faire weather all vermine creep out of their holes, it is little grace then to appeare for God, when it is a diſgrace not to appeare for him. *Joſephus* reports of the ſincere love of *Herodias*, (*Herod the Tetrarchs wife*) to her husband in his miſerable afflicted condition, for when the Emperour had baniſhed him, underſtanding that *Herodias* his wife was *Agrippa's* ſiſter, he gave to her her husbands lands. But ſhe anſwered, *There is a cauſe that hinders me from partaking of your bounty*, namely, *the love to my husband*; She clave to her husband in his ſad and mournfull condition: and ſo does the true Spouſe of Chriſt; her voice is, *If I forget thee O Jeruſalem, let my right hand forget her cunning.* Though *Ieruſalem* be in a grievous diſtreſſed condition for the preſent, yet *If I forget thee, O Jeruſalem, &c.* Surely God will take it kindly at their hands who love and ſhew reſpect to *Ieruſalem* in her mournfull condition, God will know their ſouls in the day of their adverſitie, he will remember this kindneſſe in following him in the *wilderneſſe.* Obſerve how *Solomon* reſpects *Abiathar*, 1. *King.* 2. 26. becauſe he was afflicted in all wherein his father was afflicted, upon that very ground he ſpared him, though otherwiſe he deſerved to die.

Ier. 2. 2.

We read how God wrought for the *Kenites* in ſhewing mercy to them, becauſe they ſhewed kindneſſe to the children of *Iſrael* when they came up out of *Ægypt*, theſe *Kenites* were of the children of *Je-*

1. Sam. 15. 6.

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thro, as appeares *Judg.* 1.16. and this mercy of God towards them was above foure hundred yeers after the kindnesse was shewed to *Israel* in the wildernesse.

God knows that *that love* that holds in affliction will for ever hold, he therefore highly esteemes of it, as *David* highly esteemed of those men that were with him at *Gath*, they were after neare unto him. And when he was again in affliction flying from *Absolon*, they went along with him. 2.*Sam.*15. 18.

Thus we have done with the *first* point; The *second* follows, of that yet more briefly, becaufe I hasten to the *third*, which is the principall I ayme at.

The point is, *God hath his times to bring mourners for Jerusalem to rejoycing*. God will not suffer his Saints to be alwayes in the *valley of Bacah*, in the valley of teares, he has another valley for them, the *valley of Berecah*, the valley of blessing. *Ezek.*9. The mourners are there *marked out for mercy*, *Zeph.* 3. 18. The promise is there, *I will gather them that are sorrowfull for the solemne assembly, to whom the reproach of it was a burden*. There was a time that the solemne assemblies were scorned, reproached, and those who gathered to it were persecuted, and so it was by many forsaken. Now the Saints were sorrowfull for the solemne assembly, and the reproach of it was a burden to them: here the Lord promises mercie to rejoyce their hearts, he tels them that he will gather such. They were scattered up and down before, out of their own countrey, but now they shall be gathered in mercie. *Exod.* 24. 10. The text saies that the *Elders of Israel* saw the God of Israel, and there was *Obser.*2.

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under his feet as it were a paved work of *Saphir ſtone*. This according to ſome Interpreters, was to ſhew them how God had changed their conditions from mourning to rejoycing, from baſeneſſe to honour: their *bricks* that before were made in their bondage, were now turned into *Saphire*: and thus God promiſes to his afflicted people, *Iſa.* 54. 11. *O thou afflicted toſſed with tempeſt, behold I will lay thy ſtones with faire colours, and thy foundations with Saphires.*

We read, Apoc. 11. 3. *The two witneſſes*, that is, *the faithfull Miniſters of the Goſpel*, all the time that Antichriſt prevailed, the thouſand two hundred and threeſcore dayes, they were clothed in ſackcloth, they were in a ſad and mournfull condition, yea the beaſt made warre againſt them, and overcame them, and killed them, and thoſe who dwelt upon the earth rejoyced over them, and made merry: But after a while they ſtood upon their feet, and they heard a voyce from heaven, ſaying, *Come up hither*: and they aſcended up, and their enemies beheld them. Mr. *Meade* upon the place ſaies it was *Magiſtratus ſupremi juſſu*, by the command of the chiefe Magiſtrate. This is according to that which God promiſes to his people: there ſhall be a time when the governors of *Judah* ſhall *ſay in their hearts*, that is, ſhall be convinced in their very conſciences, that their ſtrength is in the inhabitants of *Jeruſalem*, in the Lord of hoſts their God. Whatſoever the governours of *Judah* have thought of them before, being abuſed by the ſlanders that has been raiſed of them, they have thought them to be factious and ſeditious, wicked men, that they did all in hypocriſie, that they pretended

Zac. 12. 5.

pretended speciall interest in God, but in truth they were the vilest of men; but it shall not be so alwaies, they shall say *in their hearts*, our strength is in the Inhabitants of *Ierusalem*, they are the best, the most faithfull subjects in whom we may put our trust, and it is in the Lord their God; we see they are a people neare to God, God owns them. *Comfort ye, comfort ye my people*, saies the Lord, *Every valley shall be filled*, Isa. 40. 2, 3. God will have mourners comforted.

Why the Lord comforts mourners.

1. First, because these pray much, Jerusalems mourners are great *Prayers*; and great *Prayers* shall certainly be great *rejoycers*. It is *Chrysostomes* similitude, As clouds darken the heavens, and causes lowring weather, but being distilled into drops, then sweet Sun-shine and faire weather follows: So sorrows and troubles in the hearts of the Saints seeme to darken them, till they be distilled in prayer and teares poured forth before the Lord; then the sweet beames of Gods love gratiously and comfortably shines upon them.

2. Secondly, Mourners are subject to much reproach, *these whining Puritans* are alwayes complaining of the times, jolly spirits cannot endure sadnesse; at Court none must come clothed with sackcloth, *Esther* 4.2. A night-cap is an ill sight there. The same word in Hebrew that signifies *Winter*, which is an Embleme of affliction, signifies also *reproach*; therefore God delights the rather to recompense these with joy, Psal. 149. 4. He will beautifie the meeke with salvation, *Let the Saints be joyfull in glory*. Their sadnesse now makes them contemptible, and

darkens them, but God will beautifie them with salvation: They mourn in dishonour and scorn amongst men, but they shall be joyfull in glory.

3. Christ is afflicted with his Saints in all their afflictions, Isa. 63. 9. Christ mourns in all their mournings, and therefore surely there must be a time for their rejoycings. Christ is afflicted with his mourning servants because they are afflicted for him; and this must needs cause compassion towards them. We read Zach. 12. of the mourning of *Hadadrimmon in the valley of Megiddo*: this mourning was for *Josiah*, because *Josiah* joyned with *Hadadrimmon* in fighting against *Pharoh Necho*, now *Iosiah* being slain in this quarrell, *Hadadrimmon* did bitterly lament his death, because it was in his cause. So that the mourning came to be proverbiall; how then will Christ compassionate those who are afflicted for him, and if he compassionates them, he will certainly comfort them.

A spirituall mourning empties and purges the heart, and so fits for the pretious oyle of rejoycing mercies. *Deus non infundit oleum misericordiæ, nisi in vas contritum.*

God hath fulfilled this point this day in our eyes, those who were mourners, who suffered, are now comforted and honoured.

And seeing this is that work that God himself undertakes to do, do you Right Honorable and beloved in Christ, further this work of the Lord what lies in you, do you help to comfort those who have been mourners *in* and *for* Jerusalem. Certainly it will be a most acceptable service to the Lord, and suffer

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me to speak plainly unto you, let me tell you, you are in a great measure engaged to such, so as in justice it may be required that they should have countenance from you, and comforts by you; for much of the good that we now have in deliverance from slaverie from *Innovations* in Religion, God hath made them instrumentall in; If none had been willing to have ventured themselves to have suffered, in denying *illegall taxations*, in refusing *superstitious innovations*, what had become of us by this time? and who were they who principally suffered in vindicating the liberties of the subject, and resisting innovations in Religion, but such as did it out of conscience, such as were the *mourners in Sion*, for the evill that was upon us, and that hung over us? others cared not what became of things, they would yeeld to any thing although tending to publike miserie, to the enthraldome of the estates, liberties, consciences of their posteritie, rather then suffer any private disadvantage for the present. Therefore these who have born the brunt, who have suffered much for you, and that out of conscience of their dutie to God for their countrey and their posteritie: These, I say, ought now to be comforted by you. And blessed are you of the Lord, who have done so much of this work already. The blessing of mourning spirits rejoyced by you, upon you and your posteritie, is a benefit beyond what you can imagine. Blessed are you that ever you were born, to be made so instrumentall for the comforting of so many mourning Saints of God as you have done. *Chrysostome* saies that *to shew mercy is a more glorious work, then to raise from the dead.* All

the good you do this way for releeving the oppreſſed, for the comforting the hearts of mourning Saints, God hears them daily, they tell their Father what you do for them, Chriſt will requite all one day: *Come ye bleſſed of my Father, when I was in priſon ye came unto me, when I was naked ye clothed me, &c.*

The *third* point is the great point intended in the text, and falls in moſt fully with the work we are about. It is this.

Obſer. 3. *When God comes in with mercy for Jeruſalem, then he will have his Saints* to rejoyce, *to be glad with joy.*

Pſal.106,6 *David* deſires to *ſee the good of Gods choſen*, And why? *that I may rejoyce in the gladneſſe of thy Nation*: that *I may glorie with thine inheritance.* The goodneſſe of Gods choſen ſhould cauſe rejoycing gladneſſe, *glorying* in it. In all the turnes of Gods mercies to his Churches that we read of in the *Revelations*, we ſhall finde much rejoycing triumphing gladneſſe of the Saints, as *Cap.* 4.8,9. There is crying out, *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.* There is giving *glory*, and *honour*, and *thanks* to him *that ſits upon the throne, who liveth for ever and ever.* So *Cap.* 7. 9, 10, 11, 12. there are white robes and palmes in their hands, crying, *Salvation to our God, bleſſing, glory, wiſedome, thankſgiving*, and *honour*, and *power be unto our God for ever and ever.* There is ſinging again *the ſong of Moſes and of the Lambe*, Cap. 19.6. There is the voice of *a great multitude, as the voice of many waters*, and as the voice of many thunderings, ſaying, *Hallelujah, for the Lord God omnipotent reigneth.*

So *Ca.* 11. 13. 15. 16. 17. & *Ca.* 15. 3.

This rejoycing at the mercies of God to Jeruſa-

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lem, is one part of our walking with God: What is it to walk with God? but to observe which way God goes in the passage of his providence in those speciall works of providence towards his Saints, and to sute our hearts accordingly: to mourn with those that mourn, when God would have them mourn, and to rejoyce with them that rejoyce, when God would have them rejoyce. Certainly God himself doth rejoyce more in the good of *Jerusalem*, then in all the world besides. *Alvarez* upon the ninth verse *of this Chapter*, reading it according to the old Latine, hath an excellent note: *Shall I cause to beget, and shall not I bring forth?* Why saith he, did God never bring forth any thing before? No, in comparison God accounts all he brings forth in all his works as nothing, except he bring forth good to *Jerusalem*. And if this be so, we are to make Jerusalems mercy the object of our chiefest joy. In *Jerusalem* there Gods presence is glorious. When God appeares for *Jerusalem*, to build up *Sion*, he then appeares in glory. Here Gods name is magnified, *In Iudah is God known, his Name is great in Israel.* There alone God hath his publike worship in those great ordinances of his wherein he lifts up his name most gloriously. Here he communicates himself most graciously and fully: there the Lord commands the blessing, even life for evermore, Psal. 133. 3. 1. His *blessing*. 2. It is *the* blessing, the *speciall choice* blessing. 3. It is *life* even life *for evermore*. 4. *God commands this*, it comes with power. 5. There God commands it that is *in Sion*, not elsewhere. And Psal. 134. 3. *The Lord that made heaven and earth, blesse thee out of Sion.* He saith not,

Psal. 102. 16.

The Lord that made heaven and earth, blesse thee out of heaven or earth, *but blesse thee out of Sion:* As if the blessing out of Sion were above all the blessings out of heaven and earth. In the prosperitie of *Jerusalem* promises are performed, prophesies are fulfilled, in which there is strong joy, filling the hearts of the Saints.

The revelation of *prophecies* for the good of the Saints is a great blessing, an object that hath much in it to draw out joy. Apoc. 5. 1. 4. When *Iohn* saw the *book* with *seven seals*, and that none could open it, he wept much; at length there appeares *a Lambe* as if it had been slain, ver. 6. *and he opens this book*, he reveals those things that were propheſied of concerning the Church. It is a note of a learned Interpreter, that *the benefit of knowing the prophecies concerning the Church, Christ before he was slain had it not so, as he had after his death; it was the purchase of the blood of Christ to have those things opened.* And when they were opened, see what joy there was in heaven and earth upon it: The *Elders* presently took their harps, and their golden vials full of odours, and they sung a new song, ver. 8, 9. and *every creature* in heaven and earth were praising God, saying, *Blessing, honour, glory and power be unto him that sitteth upon the throne, and to the Lambe for evermore*, vers. 13. Now then if it be such an object of joy to have *prophecies* of Jerusalems good *opened*, what is it to have them fulfilled?

When Jerusalem prospers, then prayers are granted; let the hearts of them that seeke the Lord rejoyce, much more let the hearts of them that finde

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the Lord rejoyce; in this, the truthes the cause of God are vindicated, the Saints are honoured, therefore here is much cause of rejoycing; The remembring of what God hath don for his Church heretofore is mater of rejoycing, much more the partaking of what now is, Psal. 66. 6. *He turned the sea into dry land, they went thorough the land on foote there did we rejoyce in him.* Now this worke of rejoycing in Ierusalems mercies, is that which I have to draw your hearts *unto*, to enlarge your hearts *in*, to sweeten your hearts *with* this day, if I should endeauour to reckon vp the mercies of our God to bee rejoyced in, there would be no boundes.

It is said that *David* appointed certaine *Levites* to ministier before the Arke of the Lord and to record and to thanke and prayse the Lord God of Israel, it is the *Levites* worke to record Israels mercies; I will keepe my selfe within the limits of this yeares mercies, and within the bounds of the dependance of my text, from the fift verse, and so downe along. In which we have much, very satable to our condition, and vnto this occasion. 1 Chron. 16.4.

For the mercies of *this yeare*, you haue heard a catalogue of them in the morning, let me yet speake a word or two further, for certainely this is the great yeare of mercies to *England* and *Scotland*. It was said of eighty eight *Octogesimus octavus mirabilis annus*, much more may it bee said of this, *Quadragesimus primus mirabilis ille annus*, That God should so honour a nation who have appeared in the cause of Religion for their consciences against the Antichristian party, (for so it was, not against their

King, for they are by him acknowledged his loyall subjects, yea in what they have done they have sought to maintaine his honour. That all things should be so carried, that Religion is maintained, Superstitious vanities removed, Prælaticall Tyranie banished, and all in a peaceable way, although appearing in a hostile way, yet retaining peace in their bosomes, behaving themselves peaceably and departing from vs in peace. This is the great worke of the Lord. It is their honour before all the nations round about; how many cryed out against them *they pretend Religion, but they seeke to picke a quarrel, hoping to prey vpon our fruitfull land, and vpon our estates, yee shall see they will never goe away peaceably*, but now they have, yea God for them hath cleared their innocency, let their example be paraleld in all stories since the world began; when or where was there such an Army conveyed from a barren to a fruitfull countrey as they did, having such advantages of such a considerable place as they had, yet carrying themselves so large a time not onely peaceably, but justly, so many thousands of them kept in such order as they were, enduring such extremities, rather then seeking to releive themselves by out-rages, and at last departing so peaceably, discharging what they took, blessing the people and praying for them. Let such a story bee shewen in all the world, our *King* and *Parliament* have declared them *Loyall Subjects* and *Brethren*, and commanded it should bee so done in all congregations in *England* this day; but God hath made their adversaries bow before them.

Master

Master *Brightman* in his comment vpon the Revelations many yeares since, paralells the Church of *Scotland* with the Church of *Philadelphia*, and God promises to that Church that he would make those that said they were *Iewes* and *were not*, to bow before her, and to know that he had loved her; how hath God fulfilled this to them, how have such as said they were *Iewes* and were not, (that cryed out, *The Church, the Church*, as if they onely were the Church, but indeed were not) been forced to bow before them, and all now may see that God hath loved them; The honouring one man, and clearing the innocency of any one man is cause of rejoycing, but the honouring a whole Nation, and clearing their innocency in such a way, what ever others doe, though they vexe and fret, yet let those who love Ierusalem rejoyce and be glad, and give God the praise this day.

Besides this yeare is the *mirabilis annus*, in that it is such a resemblance of the day of judgement; wee now see the *goates* stand on the left hand, and the *sheepe* stand on the right; wee never in our dayes nor our forefathers before vs, ever sawe the day of judgment so resembled in our nation.

What shall I speake of that confirmation of our hopes, of continuance of mercy in the enjoyment of the liberties of our estates, the peace of our consciences, the truth of our Religion; by the confirmation of this and the *Triennial Parliament*: God indeed opened a doore of hope, but the guilt that was upon the land made us feare the shutting of it almost every day, but now for the helping our weaknes, God

hath put in a barre to this our doore of hope, to keep it from being ſhut, oh rejoyce we this day, in this great mercy of our God, and give him prayſe!

That one more (though mentioned in the morning) yet deſerves againe and againe to be repeated to the prayſe of our God, and the rejoycing the hearts of the Saints, That our repreſentative Kingdome, yea, and the body of the Kingdome ſhould enter into the Oath and Covenant with the Lord, to defend his truth againſt Popery and Popiſh Innovations; *All yee that love Ieruſalem, rejoyce at this, be glad and rejoyce with joy*; For a Kingdome to enter into covenant with God; oh! how ſweet, how acceptable a ſacrifice is it?

But let us ſee the reaſons of *Ieruſalems* joy from the dependance of the Text, and we ſhall finde the cauſes of our joy this day exceeding full there: Verſ. 5. *Heare yee that tremble at my word, your brethren that hated you, caſt you out for my names ſake, and ſaid, let God be glorified, but yee ſhall appeare to your joy, and they ſhall be aſhamed.* There were amongſt us many that trembled at the Word of the Lord, who ſaw the dreadfull authoritie of the Word revealing Gods jealouſie in the matter of his worſhip, their hearts ſtood in awe of it, they dared not doe as others did, though enjoyned by men in authoritie, though the things were never ſo pompous, though they ſaw never ſo many great and learned men goe before them, yet they dared not yeeld. Their hearts were overawed by the Word; theſe were men perſecuted and contemned; this trembling at Gods word was calld *obſtinacy*, *ſtoutneſſe*, it was made advantage of, to oppreſſe

oppresse tender Consciences, *Wee see they are so scrupulous, that they must yeeld to nothing, if they have not Scripture.* What is it that it is likely they will most scruple, most sticke at, advantage in that shall be improved to the utmost. Surely in such or such a thing, there we shall take them, some of them we shall get advantage against in point of *Ceremony*, but some of them will yeeld there, if none but the *old* be put upon them, but if any *new* one comes, there they will scruple, let them be taken there, perhaps some may yeeld to some *new one too*; but in the Booke of *Sports on Sundayes*, there we shall take them, that they shall have imposed upon them; if that will not doe, others they scruple at *the Oath ex officio*, let them be charged with any thing, no matter what it be, for wee shall take them about *the oath* it selfe; but if that will not doe, this *last Oath* will take them all.

Thus to take advantage of the tenderneſſe and scrupulositie (if it be no more) of mens Consciences, it is the most cursed, hellish oppression that could enter into the heart of a man. For men to thinke with themselves, wherein are their nice consciences most tender and scrupulous, that shall be urged upon them to the utmost: Oh Lord! that the Heavens could behold, that the Earth could beare such hideous wickedneſſe! I beleeve the whole world cannot parallel such a kinde of conscience-oppression, as was practised here in *England*. But now God hath appeared for the honour, the joy of those who trembled at his Word, who would rather part with livings, estates, Countrey, libertie, than goe in the least against the Word: Rejoyce yee therefore all yee that love *Ieru-*

ſalem, be glad with joy, and prayſe the Lord, for the Lord hath heard the cry of the conſcience oppreſſed, and hath graciouſly appeared for them.

[*Your brethren that hated you, caſt you out*] They would ſeeme to be Brethren, and call you their brethren, but they hated you; their ſpirits riſe in indignation againſt you; let them and their wives and children be ruined, let them ſtarve, rot in priſon, any thing, what care they, ſobeit they may themſelves jet it up and down in their pompous bravery, be merry at their full cups. *They caſt you out*; becauſe you would not yeeld to their minde in every thing; there was nothing with them but *caſting out*; they caſt out your names, they caſt out your perſons. Not to ſuffer men to enjoy Church or civill liberties for differences in opinion, (not fundamentall, but) in things doubtfull, or indifferent (I deſire to ſpeake modeſtly) it is ſinfull, at the leaſt wee muſt caſt out none, but whom Chriſt caſts out before us, ſuch as we cannot anſwer for to Chriſt at that great day, as wee muſt receive none but as they appeare to be received by Chriſt. But now *rejoyce*, for God hath begun to gather againe the outcaſts of *Iſrael*, and he will gather them.

They caſt you out for my Names ſake. They ſay it was faction, diſobedience to Authoritie, no leſſe than rebellion, but I will owne the cauſe, it was *for my Names ſake*, I who know your hearts, know that it was in obedience to me that you did what you did, although there were ſome mixture of weakneſſe, yet I will owne it, it was *for my Names ſake*. God calls things by other names than men call them; that which they call *faction*, God ſayes *it was for his*

Names

Names sake. What will it availe you to cast reproachfull titles upon the Saints and their wayes, if God hereafter give them and their wayes other names? that which in your mouth is *faction*, in Gods mouth is *for his Names sake.*

They say, *Let God be glorified.*

1. They pretend the glory of God as much as any men in this casting out of their Brethren. We are for the honour of Christ, for the peace of the church; we desire to have the service of God to be performed decently; we are of as publike spirits, and seeke to doe good as well as any of them; *Let God be glorified*; our ayme and endeavour is to promote Religion, and to bring it into credit in the world; glorious ends are often pretended to hide the foulnesse of the most wicked actions. And that is the sorest persecution, when men so persecute, as they thinke they doe God good service in it. One of the sorest persecutions in the *Primitive times*, was under *Trajan*, who was accounted a patterne for upright dealing. Let men take heed how they pretend Gods glory; let them not doe that for the peace of the Church, for the honour of God, to prevent schismes, that God will give them no thanke for another day; let them take heed that in pretending Gods glory, they darken not Gods glory: that they strike not *at* God, when they pretend working *for* God: As it is reported of *Oedipus*, that he killed his Father *Laius* King of *Thebes*, thinking him to be his enemy. Christ himselfe is often wronged in the hard usage of his Saints, when men thinke they doe great service for Christ, and oppose onely what is opposite unto Christ. 1.

God is now discovering *those* who made shew of glorifying God, and of furthering the peace of the Church, to be the greatest darkners of his glory, the greatest disturbers of the peace of his Church; and for this *rejoyce with Jerusalem, yee that love her.*

2. Or thus; *Let God be glorified*; an expression of scorne and contempt; oh you are so precise and strict, you are all for Gods glory, as if none were for God but you! why we have consciences as well as you, we have soules to save as well as you; *Let God be glorified*; oh these are the men who would seeme to be more holy than any, they are all for the glory of God, for the glory of God. How were Gods servants thus derided by prophane spirits, especially in their *Courts*; what, your conscience is so nice, that you cannot do what you are commanded, conscience will not let you forsooth, *The glory of God, the glory of God*, that you stand upon, you must have Scripture, it will not serve your turne to doe that which you see learned men doe, and that which Authoritie enjoynes you to doe. Such kinde of spirits were at this time, scorning of the most godly in those times, they cryed out; *Let God be glorified.*

3. Or thirdly; You pretend your selves to be godly, and that your cause is Gods, you will commit your cause to God. Well, let us see how God will maintaine your cause. Doe you prosper more than other men? does God appeare for you more than others? Wee will put it to the tryall, *Let God be glorified*: Let us see for whom God will appeare; as the *Pharisees* said concerning Christ on the Crosse, *Let him deliver him if he will have him.* Thus the Saints suffe-

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red then, and have suffered much of late by such in whom the same spirit breaths. But howsoever, God hath let them have their time, let them goe on and prosper, and harden themselves in their sinnes; and although at the first they had misgiving consciences, yet going on in their hatred and persecution, seeing God did not appeare for his people, but they were even delivered up as a prey to their teeth, they saw how they prospered in their way, all seemed to make on their side, they had countenance from great ones, there was no contradicting of them in their way, they carried all smooth and shere before them; they now blessed themselves in their wayes, and promised great matters to themselves. The day was theirs; In the meane time, the Saints mourned one to another, and sighed to Heaven, their groanes and cryes went up before the Lord, but God hid his face and appeared not, but yet they had a promise, that God would appeare; And now *rejoyce with Jerusalem, all yee that love her*, for God hath appeared for his servants, he hath manifested now that he will indeed be glorified. The people of God waited for him in the wayes of his judgements, and cryed out, *How long, how long holy and true, when wilt thou appeare to maintaine thine owne cause?* and now God hath appeared, they triumph in their God, as *Isa.* 25. 9. *It shall be said in that day*, and surely this is the day in which it is said, *Loe, this is our God, we have waited for him, and he will save us, this is the Lord, we have waited for him, we will be glad and rejoyce in his salvation*: God hath appeared, man would not appeare; How many were afraid to appeare for the suffering servants of God?

God: they were loath to own them; as when a Deere is ſhot, the reſt of the Heard puſh him out of their company: *The Lord lay not this great ſinne to the charge of ſome.*

But though man hath not appeared, yet God hath appeared; God looked that men ſhould have appeared for his ſervants; but when he ſaw there was no *man*, his *owne arme* hath brought ſalvation, *Iſa.* 59. 16. God hath appeared, and bleſſed be our God, who hath not cauſed the expectation of his poore to fayle for ever; It is He that hath appeared; ſuch was our condition, that none could helpe but God himſelfe; Alas, when we looked at *man*, at *meanes*, wee knew not how, from whence deliverance could come. *But in the Mount will the Lord be ſeene*, in the *Mount* the Lord hath been ſeene, *Ob! Rejoyce with Jeruſalem, yee that love her.*

He hath appeared for *our joy*; we indeed were confident, and certainly expected that one day he would appeare for *our joy*, but that it ſhould be here in this world, that it ſhould be in our dayes, we ſcarce expected it, howſoever, it is beyond all the thoughts of our hearts, that he ſhould appeare ſo ſoone as he hath done. He hath appeared to *our joy*, for now he hath magnified his owne Name; he hath maintained, honoured his owne cauſe, and the cauſe of his people. The way of God in his worſhip, and the government of Chriſt in his Church, was neglected, diſhonoured, ſome few of the meaner ſort enquired after it, and highly priſed it, but it was the rather contemned and oppoſed, becauſe of this; but now the Worthies of our Land, into whoſe hand God hath put

put power, enquire after the way of Christs government in his Church more than ever, they now endeavour to purge the worship of God from superstition and defilement more than ever. In this God hath appeared *to our joy; oh! rejoyce with Ierusalem all yee that love her.*

Now God puts honour upon his servants, they lift up their faces with joy, while the Adversaries hang downe their heads, as men dejected, discouraged, miserably disappointed: God hath justified his servants in the wayes of his feare; He hath put an honour upon Religion, upon godlinesse it selfe. It is not such a dishonour to be forward in the waies of godlinesse as it hath beene; such as desire to walke with God, are encouraged by you (Right Honourable) upon whom the eyes of the whole Kingdome are; yea, that which God hath begun to doe amongst us, we hope is the beginning of that great worke that he intends to doe in this latter age of the world, to rayse up *Ierusalem, as the prayse of the whole earth.* He hath therefore appeared, yea gloriously appeared to our joy, *oh, Rejoyce then with Ierusalem all yee that love her, be glad for her and rejoyce with joy.*

[*And they shall be ashamed.*] They sought to cast shame upon the Saints, vilifying, reproaching them what they could, trampling them underfeete as dirt; oh! how shamefully were most precious spirited-men abused by every paltry *Commissary* in their *Courts?* What names were they called, by vile men, who were not worthy to sit with the dogges of the flocke? But now who are made vile; who are the most loathsome men in the eyes and hearts of all?

God hath fullfilled his word, *Malac.*2. 8,9. *Yee have corrupted the covenant of Levi*, saith the Lord of hoste, *Therefore have I made you contemptible and base before all the people; according as yee have not kept my wayes, but have beene partiall in my Law.* I need not tell you, who they are who have *corrupted the covenant*, who have been *partiall in the Law*, who have *abused Scripture*, to turne it against those who were most godly, to make the hearts of those sad, whom God would not have made sad. Them God in his righteous judgement hath made vile before the people; they fret and rage at the people because of this, but they consider not Gods hand in it, that it is God that hath made them vile before them.

Gods expression of casting out these men, is so ful-
Apoc:3.16 ly made good, as nothing can be more, *I will spew them out of my mouth*: I appeale to all men, what generation of men are there in *England*, that lye upon the stomacks of all ready to be spued out? I shall not need name the men, there wants but the putting the finger a little into the throate, and they are gone; there is a preparation in mens spirits thoroughout the Kingdome to cast them out, and God will doe it in his due time, and *we hope the time is at hand.*

Isa.26.10, 11. *They shall be ashamed*; Yet *they will not see the Majestie of the Lord; Lord, when thy hand is lifted up they will not see, but they shall see and be ashamed for their envy at the people.* They have sleighted the people, the vulgar, as if their very soules were made to lye under them for them to trample upon, but they shall be ashamed *for their envy at the people*, And because God hath thus appeared for their shame, *Let all*

that

that loue Ieruſalem rejoyce with her, and give prayſe to the great God, who hath over-ruled all things ſo graciouſly, ſo wonderfully as he hath done.

It followes, verſ. 6. *A voice of noyſe from the Citie, a voice from the Temple, a voice from the Lord that rendreth recompence unto his enemies*; Therefore *Rejoyce with Ieruſalem, &c.* A voice from the *Temple*, ſome interpret *that*, or the *like* voice that was heard from the *Temple*; and in *Ieruſalem* a little before the ruine of them, *Migremus hinc*, let us be gone, *Ite ad Pellam*, get to *Pella*. This voice *of noyſe* is meant of that great judgement of Warre, that there was a great noyſe of, and even howling in the *Temple* becauſe of it, enough to terrifie them at the very hearing of it. They would not heare, they would not obey Gods voice in his Word by his Meſſengers; it was but as a noyſe unto them. Another voice they ſhall heare, which ſhall be a dreadfull noyſe in their eares: But all this ſhall be to *render recompence to enemies*, it ſhall not come neare the Saints, *No greene thing ſhall be hurt*. Though it be but *a voice*, a noyſe *of warre*, yet it ſhall *render recompence unto them*; who hath this *noyſe of warre* that we have had, beene terrible unto? Although God in mercy hath prevented ſhedding of blood, yet the very *noyſe* of it hath brought *recompence* to the enemies. Never people more croſſed, more diſappointed than they; for even in this voice of warre, the voice of the Lord hath beene againſt them; yet in this God hath beene mercifull, he hath onely fought againſt their luſts, he hath ſpared their lives; many of them had a deſire that warres ſhould have gone on in the vexations of their ſpirits, for

the losse of their preferments, and the satisfying their outragious lusts, their wills, they had rather that all had been in confusion, wallowing in bloud, not caring to have their neighbours house on fire, sobeit their egge might be but rosted; but certainly it would have falne most heavily upon them; for Gods time for *rendring recompence* upon the adversaries of his people was come.

[*That rendreth recompence*;] And how are they indeed recompenced in their kinde? Scorne and shame, *for* scorne and shame; losse of estate, *for* depriving faithfull Ministers and others of their estates; and some of them that were bloudy, God hath rendred bloud to them. There are two Scriptures God hath wonderfully made good at this day upon the adversaries of his people; The one, *Exod.* 18. 11. *In the thing wherein they have dealt proudly, God was above them*: The other, *Psal.* 9. 16. *The wicked is snared in the worke of his owne hands. Higgaion Selah, valde meditandum*, those two words never put together in Scripture but in this place, teaching us, that we are to take speciall notice of *this*, that God may have the glory of so great a worke of his. In Gods revenge upon *Antichrist*, the Saints prayse him for his righteous judgements, *Apoc.* 15. 3. *Great and marveilous are thy works, Lord God Almightie, just and true are thy wayes, Thou King of Saints, who would not feare thee?* Just and true have Gods wayes beene against *the enemies* as well as great and marveilous; *Therefore rejoyce with Jerusalem all yee that love her.*

Further thus, *A voice from the Citie, a voice from the Temple*; that is, all things in Church and Com-

mon-

mon-wealth conspire together to further the worke of the Lord, to recompence the enemies: There was corruption both in Church and Common. wealth; Idols were set up in *Dan* and in *Bethel*; *Dan* signifies *Judgement*, in places of judgement there were Idols; *Bethel* signifies *The house of God*, and there were Idols likewise. But now the voice comes both from *Church* and *Common-wealth* against them. By way of allusion, we may well apply it to our present cõdition; A voice hath come from the *Citie*, a petitionall voice, graciously accepted by you; And a voice from the *Temple*, from the Ministers in their Remonstrance, that recompence might be rendred to the enemies. Oh! That the voice of the Ministery might alwayes be but one voice, that you may not be distracted in your counsells and endeavours by the varietie, the difference of their voices, one sounding one thing, another another thing in your eares; This is a great evill: Saint *Augustine* in his time was much troubled in his spirit at this, *Prociderem ad pedes*, sayes he, I would be willing to fall downe at their feete, to beseech them that there might be a better accord; But it ever hath been thus; bitter contestations there were between *Chrysostome* and *Epiphanius*, between *Jerome* and *Ruffinus*, between *Luther* and *Oecolompadius*. But be not discouraged yee Worthyes of the Lord, for there is a *voice of the Lord* here likewise mentioned, and this voice shall direct you in the middest of the varieties of the voices from the *Citie*, and from the *Temple*; yea, it hath already in a blessed manner guided you, prevayled with your spirits above the thoughts of man: Surely it was *the voice of the Lord*

that was not onely in your eares, but in your hearts, that hath caused you to pitch upon the wisest and best way that (as things yet stand with us) could be devised: Though other voices have been different, yet blessed be God, that *his* voice hath been the determining voice amongst you; *Rejoyce therefore with Jerusalem all yee that love her, be glad and rejoyce with joy.*

It follows, vers. 7. *Before shee travayled shee brought forth, before her paine came, shee was delivered of a man-childe.*

Might we have had such mercy as now wee have after long travaile, we should have accounted it well recompenced, it had been well worth the enduring sore and heavy things; All even such who had the greatest hopes of mercy to *England*, yet were fully possessed with this, that there would be some heavy judgement come first, that we should have our houre of sorer temptation than yet wee have met withall, that we should be carryed thorough fire and water into that wealthy place that God hath prepared for us; that it would be with much bloud; But God hath prevented our feares, and gone beyond our hopes; for, *before shee travailed, shee hath brought forth.* How long hath *Germany* travailed, and her bloud hath gushed out most hideously in her travaile, and yet shee hath not brought forth? But God hath been mercifull to *England*; for, *before shee travailes* shee brings forth, *Oh! Rejoyce with Jerusalem for this*; for this is a mercy indeed, an exceeding mercy, deliverance from that sore travaile in rowlings in bloud, in warres of Nation against Nation, is a mercy we little know the worth of it.

I remember I have read of the people in the Citie *Numantia*, who being besieged by the enemy, and not being able to hold out any longer, the young and strong men, got all the old men, women and children, and slew them; then they got all the riches of the Citie together into the Market-place, and set fire to them and consumed them; then they every one poysoned themselves, and so perished in one day; and all this rather than they would fall into the hands of their enemies, rather than they would have the devouring sword of the Adversary to come amongst them; so dreadfull is it whereſoever it comes. Warres (especially in our own Bowels) could not be more terrible to any Nation under Heaven than to us, in regard of our delicacy, and that mollities that long peace hath contracted upon our spirits; we have no strong Townes to retire unto, to relieve our selves in, as they have in other places; oh! how suddenly would this Kingdome have been an *Aceldama*, no other than *a field of bloud*; For the swords of our Brethren to have been sheathed in *our* Bowels, or ours in *theirs*, Oh! how dreadfull a thing would this have been? the very naming of it, (though we are delivered from it) strikes horrour into our hearts.

And when all had been wallowing in bloud, if this question had been asked, *Et quorsum hæc? Wherefore is all this?* If this had been the onely account that could have been given of it, the defence of a *Bishops* Rochet, a *Surplice*, or a *Crosse*, how sad would this have been? If indeed there could truely have been given this account, *The maintenance of the*

honour

honour of our King, of his lawfull rights; this had been worthy the venturing our lives for; but now it appeares that that bloud that should have been shed, was loyall blood; and had it not been pitty to have spilt it; it appeares that it was the honour of our and their *King* that they sought, and are willing to maintaine all his lawfull rights with their lives. What then must have been the title of the warre, but this, *Episcopale Bellum?* and have these men deserved so well at our hands, that we should venture our peace, our estates, our blouds for their defence? Whatsoever the issue of such a warre had been, it could not but have been evill to us; if the sword had prevailed on their side, and had been made drunke with our bloud, the bloud of our wives and children, what a sad Story would this have been in record for all generations to come? And if we had prevailed, and had been glutted with the bloud of our Brethren, beside the guilt that would have been upon us, what had we got if the *Prælaticall party* had been set up? What could wee have expected from them but superstitious innovations, illegalities, bondage of our estates, liberties, consciences, and to venture our estates, our blouds, and the embruing our hands in the bloud of our Brethren for to get this victory, as the best reward of our ventures; oh! how miserable had this been? A people then is in a sad condition, in grievous streights indeed, when bloudy warre is at their gates, and their victory is like to be their greatest misery; but blessed be God, these streights wee are delivered from; *oh! Rejoyce with Jerusalem yee that love her, be glad and rejoyce with joy.*

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It is true, all illegall tumults and outrages are to be condemned and suppressed; but had those kinde of men (who ignominiously have been termed *Puritans*) been but such occasions, though not the causes of such disturbances to States, such vast charges to the Kingdome, and wearinesse to such a *Parliament*, they could hardly have gone in the streets without stoning; wherefore the *Prælaticall party*, in stead of fretting and crying out of disorders, have cause to blesse God, that things are so quiet and so well as they are.

Well, mercy is come to us, and yet *the paines of travaile*, the paines that we feared, have not been upon us.

We reade, *Jer. 46. 16.* of some who said, *We will goe to our own people, to the Countrey of our nativitie, from the oppressing sword*; *We* who were exiles a while since, could not say so, *we* rather were afraid to come into the Countrey of our nativitie for feare of the sword; but now we are come and finde peace and mercy here, the voice of joy and gladnesse, your houses, armes, bosomes, hearts are opened to entertaine us. We scarce thought we should ever have seene our Countrey, but behold we are with our Honorable Senators and Worthyes of our Land call'ed by them to rejoyce with them, and to prayse our God in the great Congregation: *Oh! who is like unto thee, O Lord: Oh! the mercies*, the riches of the mercies *of our God*, great and marvellous are thy workes, *O Lord God almighty, who would not feare thee?* the Lord is God, *the Lord is God.*

We reade, *Ioel 3. 10.* of *turning plow shares into*

 swords,

ſwords, and *pruning hookes into ſpeares*. This we were afraid of, but the contrary thorough Gods mercy is
Iſa. 2. 4. befalne us, even that good promiſe, of *turning ſwords into plow ſhares*, and *ſpeares into pruning hookes*: It was the heightening of that mercy promiſed, *Iſa. 9. 5.* that it ſhould be *without confuſed noyſe, and without garments rowling in bloud*; ſuch a mercy is ours now. If Chriſt had come upon his *red horſe*, with his garments *dyed in bloud*, to have taken the Kingdome to himſelfe, yet we had had cauſe to have rejoyced in his Reigne; but behold he is come to us upon his *white horſe*, with mercy and peace; what cauſe of rejoycing have wee here? While our Brethren had thought we had been ſweltring in our bloud, behold, we ſit under our Vines and Fig-trees, the beames of the mercies of our God ſhining upon our heads.

We are delivered before we have travailed, but this our mercy comes from the travaile of the ſoule of Chriſt; our bloud is ſpared, as the fruit of Chriſts bloud that was ſhed; for ſo are wee to looke upon outward deliverances, as the fruit of Chriſts bloud, *Zach. 9. 11. As for thee*, (I may ſay, as for *England*) *by the bloud of the Covenant have thy priſoners been ſent forth out of the pit*; the pit had almoſt ſhut its mouth upon us, but by the bloud of the Covenant are we delivered.

And this deliverance from our ſore travaile which we were in danger of is come likewiſe from the travaile of the ſoules of the Saints in prayer, crying to Heaven, *If it be poſsible, let this cup paſſe from us*; oh! *if it be poſsible, let this cup* of bloud *paſſe from us*. The Lord hath heard theſe cryes, it is paſſed, and in

ſtead

ſtead of it, behold *a cup of ſalvation,* let us thankfully rejoycingly take it, and prayſe the name of the Lord our God for ever. Surely *prayer* hath been the Midwife to helpe to bring forth this mercy: hence there hath been ſo little paines of travaile.

But what is it that is brought forth? What though there hath been no paine in travaile, yet if ſome effeminate, meane, unworthy thing be brought forth, what great cauſe is there of rejoycing? Oh! no, it is no ſuch meane unworthy thing; it is *a man-childe* that is brought forth, and there is *joy* when a man-childe is borne into the world: It is a mercy full of ſtrength and vigor, that preſently cruſheth thoſe *Babyloniſh* Brats of innovations, lately hatched, and promiſes great mercy to us; it is a mercy of great conſequence, glorious in our eyes, and in the eyes of all the Nations round about us.

There is a dolefull complaint of the Church, *Iſa. 26. As a woman crying out in her panges*; ſo *have we been in thy ſight, O Lord*: We have been in paine, and we have as it were brought forth winde; we have not wrought any deliverance in the earth. What a difference is there between our eſtates now, and theirs then? They were in pangs of travaile, and yet brought forth *winde*; we are delivered from the paines of travaile, and yet thorough Gods mercy have brought forth *a man-childe*; a glorious deliverance is wrought in this our earth. A mercy that is a foundation of mercy to the generations to come, yea, not onely to us, but to the Chriſtian world: ſuch a mercy as is beyond the paralel with any mercy *England* ever had ſince the *Goſpel* came into it. Such Iſa. 26. 17, 18.

things God hath done by you, as hath argued the magnanimitie, the true heroicall rayſings of your ſpirits; for which, your names will be bleſſed to all ages. God in this latter age is about to rayſe himſelfe a glorious name in the world, to *ſet up his King upon his holy hill*; to *make Ieruſalem the prayſe of the whole earth*. This that hath been already done, is a preparation *for*, a forerunner *of*, and a furtherance *to* this great and glorious worke of God; and bleſſed are thoſe men, whom God ſhall pleaſe to make inſtrumentall therein.

The greateſt blow that ever was given to *Antichriſtian government* is that which now it hath had: *Babylon is falne, it is falne*, ſo falne as it ſhall never riſe again in power. We hear *a noiſe now* not onely as from many *waters*, but from the *Thunder*, ſaying, *Hallelujah, The Lord God omnipotent reigneth*, Apoc. 19. 6. The voice from *the many waters* was from *the people*, but that was deſpiſed, contemned; but the voice from *the thunder* is from thoſe in *places of dignity* and power, and this voice is terrible to the adverſaries.

In the 12. *of the Revelat. ver.* 1. *John ſaw a woman clothed with the Sunne, and the Moon under her feet.* A learned Interpreter makes this *not the world, temporall things*, but *ceremoniall rites*, becauſe the *Jews* Feſtivals were ordered by the motions of the *Moon*, and ſhe being with childe, cried, travailing in birth, and pained to be delivered, at length ſhe brought forth a man-childe. Our condition is not hers in travaile and pain, but *in bringing forth a man childe* it is.

When the man-childe was readie to be brought forth *the Dragon* ſtood ready to devoure it. *Pharaoh*

king

king of *Ægypt* in Scripture is often called the *Dragon*. And *Rome* is called spirituall *Ægypt*; he that is set up as Prince in spirituall *Egypt*, he and those who are his, seek to devoure the man-childe. The Antichristian party may well be compared to the *Ægyptians*, for they hold the *Israel* of God under *bondage*, cruell bondage, as the *Egyptians* did the *Israelites*. And whereas upon deliverance of *Israel* from the *Egyptians*, *Moses* sung a song of praise, Apoc. 15. 3. upon deliverance of the *Church* from *Antichristian* bondage, the song of *Moses* is to be sung again, but with an addition of the song of the *Lambe* to it; Now these *Egyptians* would have the man-childe slain, as *Pharaoh* gave charge that the man-children of *Israel* should be slain; they are content that the *female* should live. If you would have made but some sleight Reformation, to have moderated things a little, the *Egyptian* partie would have been content: but when they see you rise so high as they do, this is grievous to them, and *that* they could devoure, how gladly would they keep what you do from the birth? But although all is not brought forth that we desire, that we hope for, yet a *man childe is born*, and is alive, notwithstanding the vexation, the opposition of all the *Egyptian* party; And by this God hath in part delivered us from our reproach, as when *Rachel* brought forth *a sonne*, she said, *God hath taken away my reproach*: So may we say this day, for we lay under *reproach* amongst the nations about us, they said, *England* is declining again to Poperie: *Bishops* have the rule there, to drive out their Ministers and good people; But this reproach *is taken away* in a good measure, yea the reproach of Gods servants before

Apoc, 11.8

Gen. 30. 23.

our *King*, and before our *Nobles*, we hope is much wiped away.

We read of some that *made the King glad with*
Hos. 7. 3. *their wickednesse, and the Princes with their lies*: this is spoken in the times of the Defection of the *ten tribes*, falling off from the true worship of God to superstitious Idolatrous wayes. There were many godly men who could not yeeld to those wayes of worship but must needs go to *Jerusalem* to worship; now there were many about the Court that invented lies of such, or had others who brought lies of them to the Court, and they gladly entertained any such report that they might have some tales to tell to the *King* and the *Princes* of those precise fellows, who would not conform to that way of worship that was set up amongst them. There hath not been wanting those who have endeavoured to do the like with *us*: oh how glad have they been if they had got any story of *a puritan* to tell at *Court* to make merry with, though it were never such a lowd lie, that is no matter, it is enough to make merry, and to cast an *odium* upon the *puritans*. *Fortiter calumnia re & aliquid hærebit*: But we hope the Lord hath delivered our *King* and our *Nobles* from such as endeavoured this, and so hath in some measure delivered his people from *reproach* before them, and this is a great mercy that we are this day to rejoyce in and to praise God for. The rather are we to take notice of this, because it is Gods promise, *Apoc.* 12. 10. that when the *Dragon* that sought to devoure the *man-childe* should be cast out, that then *the accuser of the brethren* should be cast out. God would cleare the innocencie of his people, their accuser should be cast out, κατήγωρ, *Qui traducit*

eit hominem apud Regem: contrary to [illegible], *Qui interpellat pro homine apud Regem.*

Well, now this manchilde *is born*, let it not continue naked without ornaments put upon it to beautifie it, as Ezek. 16. The Lord sets forth the estate of the *Jews* by the birth of a childe, it was miserable *all in blood*, but it came forth, *and God washed* and put ornaments upon it to beautifie it: what were we lately, but as *a child in its blood?* God hath begun to wash us, and God cals you, Right Honorable, to beautifie this work of Reformation that is begun, to make it glorious; some things this way were propounded to you in the morning, let me adde a word or two. The beautifying Gods house by the puritie, and maintaining the genuine beautie and lustre of his ordinances amongst us, would put a beautie and lustre upon the whole kingdome to make it glorious in the eyes of all the reformed Churches in the world; And would not this make for Gods honour to prevent much of that reproach that hath been cast upon Gods wayes and his people by ignominious *nicknames*: if now those reproachful names *Puritan* and *Factious* might be made actionable as well as any other words of defamation are; whatsoever your wisdomes may suggest unto you, would beautifie this great work of Reformation begun, do you further it with all your might, for thereby you put on jewels, bracelets, ornaments, upon this Man-childe that is brought forth: And this will cause those *who love Jerusalem* exceedingly to rejoyce.

It follows vers. 8. *who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day, or shall a Nation be brought forth at once?*

once? Here we have the wonderfulneſſe, and the ſuddenneſſe of this great mercie; and ſuch is our mercie this day, wonderfull and ſudden. I finde it recorded of *Cardinal Poole* in a letter of his to *Pope Iulius* the third, he makes uſe of this Scripture, applying of it to the bringing in of Popery again ſo univerſally and ſuddenly into *England* in *Queen Maries dayes*, wondering at the great and ſudden change there was; that Scripture that he wickedly abuſed, we are called to ſanctifie Gods name by in a joyfull and thankfull applying it to our preſent condition. If any people in the world have cauſe this day to look upon what God hath done for them with admiration, and to take this expreſſion of the Prophet, *Who hath heard ſuch a thing, who hath ſeen ſuch things?* We have. *Who hath heard ſuch a thing?* It is the work of the Lord, and it is marvellous in our eyes. God hath exempted us from his ordinary way of dealings with his *people*, with *other* Nations.

That we ſhould have ſuch a change, ſuch a Reformation as we have, ſo *ſudden*, ſo *great*, in a peaceable way, and yet no more change in the hearts of ſome whom it ſo much concerns, that God ſhould carrie on a reformation in a forcible way without the change of mens hearts, this is no great wonder; or that he ſhould carry it on peaceably with changing mens hearts, this were not ſo great a wonder neither: but that the Reformation ſhould be ſo much, that ſo little change of hearts, and yet *all in peace*, this is the wonder of the work; *Who hath heard ſuch a thing?* Who hath ever ſeen ſuch a thing? This is the miracle of our age; other mercies cals for *thankfulneſſe*, but this for *the high praiſes of our God*, to be

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in our hearts, mouthes, and lives: The generation to come will hardly beleeve the records of what hath been done; if we tell them the one halfe, they will think ſurely we doe hyperbolize; Gods thoughts of mercy appeare in this above us *as high as the heavens are above the earth:* In this *his name is extolled* above all praiſe; *Since the beginning of the world men have not heard, neither hath the eye ſeene, O God* (not only *what thou haſt prepared*, but) what thou haſt wrought *for them that have waited upon thee*; we might all have ſtood amazed at the hideous judgement that might at this time have been upon us; but now we are all amazed, and our hearts are even aſtoniſhed at the vaſtneſſe, infiniteneſſe, ſtrangeneſſe of the mercies of our God upon us.

Nothing but a miracle of providence could have prevented miſery, and it hath done it: if ever that which was, as it were, the *Epiphonema* of *Moſes* his ſong, *Exod.* 15. were ſeaſonably applied, then now it may: *Who is like unto thee O Lord amongſt the Gods, glorious in holineſſe, fearefull in praiſes, doing wonders?* and as that deliverance from *Ægypt* was a type of deliverance from *Antichriſt*; ſo may we again make uſe of the renewall of that ſong of *Moſes*, *Apoc.* 15. 3, 4. *great and marvellous are thy works, O Lord God almighty, juſt and true are thy wayes, O thou King of Saints:* verily that which God hath done for us, is enough to turne from Atheiſme, It is an argument to help againſt unbeleeving, determining thoughts for ever.

We a long time admired what God would doe with ſo many of his pretious Saints in *England*,

with ſo many prayers of his people, ſome now in heaven, others living, which prayers we knew he had treaſured up with him: *Now* God hath done great things, we ſee *now* what mercy God had for his people, we ſee *now* a gracious anſwer of prayers; and we who feared, that we ſhould have been the generation of Gods wrath, we are made the generation of inheriting, of reaping the plentifull harveſt of the prayers of our forefathers. God in that he hath done for us, hath gone beyond our *faith*, our *hope*, our *thoughts*, yea beyond our *ſenſe*; and when we admire moſt his mercies, yet they are beyond our admiration. *Numb.* 23.23. it ſhall bee ſaid, *from this time*, what hath God wrought? we may now ſay, and all generations hereafter ſay, *what hath God wrought?*

Conſider how great things God hath done for us, only now *let us feare the Lord, and ſerve him with all our hearts*: 1 *Sam.* 12. ſo it may be ſaid of the eſtate of *England* this day in regard of mercies, *who hath heard ſuch a thing? who hath ever ſeen ſuch a thing?* Oh that it might be as well ſaid of us in regard of *thankfulneſſe*, in regard of *obedience*, who hath heard of *ſuch a reformation* in the lives and wayes of a people? *who hath ever ſeene a nation turning ſo to God as* England *hath done?* God hath made us wonderfull in mercies: oh if we were the wonder of the world in duties and obedience; our mercies are extraordinary, our *ſervice*, our returne of *thankfulneſſe* had need have much in it that is extraordinary. So it muſt be, if we returne to God according to what God hath done for us, for want of which

Hezekiah

Hezekiah is charged, though indeed he did returne much, as you heard. That which is fit for a *Parliament* now to doe for God, as a testimony of thankfulnesse in the name of the whole Kingdome, for those glorious things that God hath done for us, had need of a great deale of worth and excellency in it.

We read *Iob* 31. 3. of *strange punishment for the workers of iniquity*, we have beene *workers of iniquity*, and yet we meet with *strange mercy*; God seemes (as it were) here to make an exception from the generall rule. Blame not therefore those *Ministers* and others who in the Name of the Lord have threatned, and who have feared, *dreadfull* strange *judgements*; for according to the ordinary rule, so it must have beene; they therefore were not mistaken, for to *that* we must looke. What if God will exempt us? what if God will shew his prerogative in the dispensation of his mercy, and make us the subject of it? his Word *threatned*, still *remaines true*, and shall doe for ever; surely God hath a love to *England* in this his gracious and wonderfull waies of his dealings with us; it may be he remembers *the kindnesse of our youth*, for *England* was the first Kingdome in all the world that received the Gospel with the countenance of supreame authority, it was *prima provinciarum quæ amplexa est fidem Christi*; So *Sabellicus* and others. And let me say one word for our encouragement, although we have much sinne amongst us, yet I doubt whether God hath so much glory from all the world, as he hath from *our Nation*, and our brethren of *Scotland*: Surely God hath a good will to *England*,

he hath done *great* and will doe great *things* for *England*, and you Right Honourable hath he raiſed up to be inſtrumentall for him in theſe waies of his *glorious mercies towards us.*

Shall the earth bring forth in a day? ſhall *a Nation be borne at once.*] Here we have the *ſuddenneſſe* of the mercy. If we had ſtaied many yeares, and at the laſt had got what wee have wee ſhould have thought it worth the ſtaying; but behold the Lord is upon us *unawares*, as *Eſay* 31.5. *As birds flying, ſo will the Lord of Hoſts defend Ieruſalem*, as Birds ſeeing their *young ones* in danger, they make haſte and flye apace to defend them, even ſo hath the Lord done to us, in ſtead of the flying rowle full of curſes, wee have mercy come flying in upon us. And Cap. 65. Verſe 18. of this *propheſie*, God promiſes to *create Ieruſalem a rejoycing, and her people a joy*; Now *Creatio ſit in inſtanti.* Sudden judgements are moſt dreadfull, and ſudden mercies moſt comfortable. Gods mercies to his people in their returne from captivity were very ſlow. It is obſerved that they were ſeventy yeares from the beginning of the *returne*, to the *finiſhing* the building of the Wall, and of the *Temple*, ſo many interruptions they had in their worke; wee have abundance of mercy come in one yeare; it is not yet a yeare ſince the beginning of our mercy, and yet the unthankful hearts that many have, they cry out of the length of time, Oh, *how long hath the* Parliament *ſate, and yet things are not ſetled.* Certainely we who have waited upon the Lord in the waies of his *judgements*, may well now waite upon him

him in the waies of his *mercies*; we may well waite for the remainder of mercy, seeing so much as we have has prevented us, has come so suddenly, so unexpectedly upon us.

Cardinall Poole in an Oration to the *Parliament* in the beginning of *Queene Mary*, hath this expression to set out the suddennesse of Popery spreading over the Kingdome again: *It is come*, saies he, *not as the encrease of the strokes of the clockes, which encrease their strokes by distinction of times, but altogether, at once, even in a moment.* Thus he sets out the alteration there was then, for the encouraging the Parliament in their worke; but your right Honourable may have another manner of encouragement in your worke now, from the suddennesse of Gods great worke of mercy towards us, for Gods hand hath appeared glorious to you and us in it. Scarce ever was there a more *sudden* turne of the face of things in a Kingdome since the world began; that which *men* doe suddenly, usually miscarries, their sudden conceptions prove abortive in the birth, their sudden births usually prove mis-shapen ones and monstrous. It was wont to bee the speech of *a wise man*, when hee saw any over hasty in their businesse; *Stay a while and you shall make an end the sooner.*

The adversaries made more haste than good speed, they said they would *devoure at once*, they drove *on furiously* like the driving of *Iehu the sonne of Nimshi*. They thought all was sure, all was done, but the Lord hath rebuked them. The changers of Gods worship amongst the *ten Tribes* were wi-

Sed nimium properat & adhuc tua messis in herba est.

ſer, *Hoſea* 7.4. Though they were hot *as an oven* in their reſolutions and deſires to bring in a falſe worſhip, yet they take time as *the Baker to knead their dough*, and then to ſtay all night till it bee leavened; they would firſt labour to prepare the hearts of people to receive that new way of worſhip before they would violently urge it upon them, and ſo leaven their hearts, and then they brought it in: but theſe men come with violence to thruſt in their innovations upon us; had they beene ſo wiſe to have come by degrees, & to have ſought to have leavened mens hearts firſt we had been in exceeding danger to have received all; but God hath made their violence to be our advantage: Wee read of *Mephiboſheths Nurſe*, by making haſte ſhe let him fall and *lamed him*; ſo theſe men by making too much haſte have lamed their brats they ſo much dandled, their projects they ſo much pleaſed themſelves in.

But though mens ſuddenneſſe often proves their ruine, yet what God does ſuddenly, is done ſtrongly and ſurely; *Created things* that are properly Gods, are alwaies *ſudden*, and they are alwaies perfect. Thoſe are two true maximes, *Creati ſit in inſtanti*, and yet *omne creatum perfectum*; but generated things that are by the creature, and require time, they prove many times monſtrous. Our ſudden mercy is glorious mercy, and in this, let us rejoyce and praiſe the Lord.

Laſtly, Verſe 9. *ſhall I bring to the birth and not cauſe to bring forth, ſaith the Lord, ſhall I cauſe to bring forth and ſhut the wombe, ſaith thy God?* Therfore

fore *rejoyce with Ieruſalem all ye that love her.* For when God begins in a way of mercy to his people he meanes to goe on; he will *draw out* loving kindneſſe, *Pſal.* 36. 10. God charges it as weakneſſe upon *man* to begin to build, and not to bee able to goe on; ſurely when himſelfe layes a foundation, he will perfect his building; he will not erect a Stage and make ſhew to the world of doing great things, and yet in concluſion doe nothing. When God opens *a doore*, it ſhall not be ſhut againe, that is his promiſe to the Church of *Philadelphia*, *Apoc.* 3. 7. Which Mr. *Brightman* above thirty yeares agoe applied to the *Church of Scotland*; God hath opened a doore to them and to us, ſurely none ſhall be able to ſhut it; let men threaten, and plot, and endeavour what they can, God who hath brought to the birth will cauſe to bring forth.

It is Gods promiſe to his Church, *Hoſea* 2. 15. that hee will give *the valley of Achor* to them for *a doore of hope*: the word *Achor* ſignifies indeed *trouble*, and that *Valley* had the name from the trouble *Iſrael* had by *Achan* upon their entrance into *Canaan*, as appeares *Ioſhua* 7. by reaſon whereof many thinke that to bee the meaning of that Scripture, that God will bleſſe the troubles of his people to be inlets to mercies, which is a ſweet and uſefull truth to the Saints; but the holy Ghoſt in that place ſeemes to aime at another thing, it is a part of the promiſe of mercy to Apoſtatiſing *Iſrael*, that God would betroth them to himſelfe againe, and take them as his ſpouſe into conjugall communion,

communion, as appeares from the 14. verſe to the end of the Chapter; wherefore God alludes to the manner of the *Iewes* in their marriages, which was, when any betrothed a ſpouſe, he uſed to give her a Vineyard, or a peece of ground, *dotis nomine*, according to his eſtate, and the deſire of the expreſſion of his love, it was a richer or a meaner peece of ground, and this gift was as an evidence of his future love, kindneſſe, and reſpect to his ſpouſe that ſhe might expect after: So God being to expreſſe his marrying himſelfe to his people, ſaies he will manifeſt his love in all the waies of conjugall rites, and therefore would give them *the valley of Achor*, which was a very fruitfull valley, as appeares, *Eſay* 65. 10. joyned with *Sharon*, and promiſed as a ſpeciall bleſſing to his people that ſought him; that is, he would beſtow ſome ſpeciall mercy upon them that ſhould be an evidence of, and inlet unto much mercy that he intended towards them *as a doore of hope*; great things they might expect from him; Gods preſent mercies to his people are evidences *of* and inlets *to* future mercy; when God therefore is in a way of mercy, bringing to the birth, he will give ſtrength to bring forth.

When *man* begins a work, he cannot promiſe to bring it to perfection; it often ſticks in the birth: but when God begins, it ſhall not doe ſo. The *Adverſaries* indeed intended a miſchievous device, that they could not bring to paſſe, it ſtuck in the birth; for God was not in it, bleſſed for ever be his name that it did ſo ſtick. But when God

God *brings to the birth*, as he hath done in those great things he hath begun to doe for us, he will give strength to bring forth: *Rejoyce therefore with Ierusalem ye that love her, and be glad for her.* Let not therefore our joy this day bee darkened, or checked with such kinde of thoughts or expressions as these: The work is not yet done; What is done, but may be undone againe? the childe is not yet borne, it may be stifled in the birth. It is true, some great things are done, but other things are in the birth, and the issue is hazardable: *Let not our hearts be troubled*; that which is begun will certainly goe on; God hath begun a work that he will never leave till he hath brought it to perfection. Antichrist shall never prevaile againe as he hath done: God *will give*, yea, *he hath given* such a spirit to his Saints, as they will never bee brought to bow their backs againe: and this makes us, at the very foundation of this work, to cry out, as they did at the laying the foundation of the Temple, *Zac.* 24. *grace, grace*: it is true, that he who hath to deale in any businesse only *by an arme of flesh*, when he putteth on the harnesse, he must not boast, as he that putteth it off; but when we have to deale with God, then wee may rejoyce in the beginning of a work, as if the work were done: so did *Iehoshaphat*, 2 *Chron.* 20. at the going forth appointed singers to praise the Lord; and *David*, *Psal.* 108. 7. *God hath spoken in his holinesse*; then presently, *I will rejoyce, I will divide Sechem, and mete out the valley of Succoth; Gilead is mine, Manasseth is mine, &c.*

Obj. But hath God ſpoken ſo for us?

Anſ. Yes, *Ezek.* 39.29. *Neither will I hide my face any more from them; for I have poured forth my ſpirit upon the houſe of Iſrael, ſaith the Lord God:* ſurely the ſpirit of the Lord is poured forth upon his ſervants *here*, if it be in any place in all the world, therefore the Lord will not hide his face from us. But he who hath brought to the birth, will give ſtrength to bring forth.

Wherefore O yee Worthies of the Lord, let there be a ſpirit of *Magnanimity*, *Courage*, *Zeale*, *Conſtancy*, in you, in this great work of the Lord, that ye are called to: *Ride on and proſper*, as you have done, ſo doe worthily in Iſrael. This is the prayer of the Saints for you; *gird thy ſervants with ſtrength, O Lord, and make their way perfect before them*: be not diſcouraged by the inſolencies, the impudencies of the Popiſh party, who yet, though God and man be againſt them, will lift up their heads, and promiſe to themſelves great things, as if they ſhould *yet have a day*; for this is the curſe of God upon that party, that notwithſtanding God ſets himſelfe againſt them, yet they will not come in and repent, but they ſhall ſtand it out in the pride and hardneſſe of their hearts, that they may periſh, as *Apoc.* 9.20. *and the reſt of the men which were not killed by theſe plagues, repented not*, and Verſe 21. *Neither repented they*; and Chap. 16.9. *they repented not to give God glory*: and Verſe 10.11. *they gnawed their tongues for paine, and bleſphemed the God of heaven, becauſe of their paines, and repented not of their deeds.* If God ſhould appeare viſibly from heaven

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and let out his wrath upon them, they would vexe and rage, but not repent; for God takes no pleasure in them, to give them repentance to life: therefore no wonder though they doe not now repent; they are never awhit the further off from ruine, because they are insolent, and confident: so they will be till they sink and perish for ever.

Isay 11. 8. The Lord speaks *there* to the Prophet, and he does it with a strong hand, that he should walk in the way of that people, saying *a confederacy, a confederacy*, oh the adversaries confederate together, what shall we doe? we shall never be able to goe on, they will prevaile against us: *doe not you say a confederacy*, feare not their feare, be not troubled at all their plottings, at all their great words; *but sanctifie the Lord in your hearts, and let him be your feare, for he who hath brought to the birth, will give strength to bring forth.* The great designe of *Tobiah*, and *Sanballat*, with their company, was to make *Nehemiah* and those who wrought in the work of the Lord, to be afraid, that so they might hinder the work: but be not afraid; for *God is with you*, and he *will be* with you: let no difficulties discourage you; *Mountaines shall bee made plaines before you*, they have been so already, and still shall bee more and more. If you could see into the bosomes of your adversaries, though you should see hardnesse and rage, yet you would see feare in their hearts: There are indeed great things still for you to doe; but there hath been done already as great things, as unlikely as are yet to doe. Crowne your great works with Constancy: this will put a beauty, a lustre upon them,

Nehem. 6. 13.

them: *Pſal. 90. 17. Let the beauty of the Lord our God be upon us, and eſtabliſh thou the work of our hands*; when God *eſtabliſhes the work of your hands*, then the *beauty of the Lord God* is upon you.

You have the advantages of the time, for this is the time for God to doe great things for his Churches; time was when God ſtirred up his ſervants to ſtand againſt the wayes of *Antichriſt*, only to give teſtimony to his truth, and to exerciſe their graces; but hee let *Antichriſt* prevaile, becauſe then Gods time to pull him downe was not come: he was to proſper yet further, to grow up higher; but *now* God calls you to appeare againſt him, and his waies; At this time God intends to ruine him. You come at the time of his downfall, when he is falling, in Gods very day of recompencing vengeance for all the blood he hath ſhed, and all the miſchiefe he hath done; and therefore thoſe who ſeek now to uphold him, thoſe who will now appeare for him, are as men *borne out of due time*, if they had appeared heretofore, perhaps they might have had their wills, their luſts might for a while have beene ſatisfied; but now they come in a time wherein God is fighting againſt him, and hath ſet himſelfe againſt him; now they come at the moſt miſerable diſadvantage that can be; all of you therefore *who love Ieruſalem*, take courage in ſetting your ſelves againſt the *Antichriſtian party*, in all thoſe waies that God calls you unto, the iſſue will certainely be glorious. Naturall actions are ſtrongeſt at the laſt; manifeſt that what you have already done hath beene from an *inward principle*, by going on ſtrongly, yea by the encreaſe of your

ſtrength

ſtrength in what is to bee done.

God forbid that any of you ſhould now give in; if any draw back, *my ſoule ſhall have no pleaſure in him ſaith the Lord*: you have begunne the worke with an *impetus* of ſpirit full of life and zeale, let it not now abate in you; you have made the *adverſaries* afraid of you, let not any of your *friends* be aſhamed of any of you: The ſpirits of the beſt doe often much differ from themſelves; what a ſpirit had *Elias*, 1 *Kings* 18. he meets with the King and tells him, *he and his fathers houſe had troubled Iſrael*; he brought downe *fire* from heaven, and *raine* from heaven, *and ſlew foure hundred and fifty of Baals Prophets*, yet Chap. 10. he did but heare of *Iezabels threat*, and he ran away.

This exhortation of looking to your ſpirits to be conſtant (although for the preſent you have never ſuch brave ſpirits & reſolutions) is not unſeaſonable, truſt not your owne ſpirits, but watch and pray, that ye enter not into temptation: Let the feare of the great truſt committed to you, keepe your hearts up. Now publike ſpirits, now ſpirits diſ-engaged from all ſelfe ends, now truely noble ſpirits are of infinite uſe. What though you have wearied your ſelves by your long ſitting, yet it ſhould be with you as it was with *Gideons three hundred men*, *Iudges* 8.4. *they were faint, yet purſued*, let it be ſo with you; you may indeed by this long ſitting have even waſted the marrow in your bones, your ſpirits and ſtrength; we are not unſenſible of this. The Lord recompence this to you and to your poſterity: but this waſting is *your glory* before God and men; how much better is it thus to be waſted than by any way of ſin or ſick-

neſſe ? what doe we live for, but to doe ſervice for our God ? Your worke is honourable ; though your dayes ſhould prove fewer, yet know, you now live long in a little time. And men called out to ſuch great workes as you are, muſt be willing to empty out themſelves, to let their oyle waſte for the publike good, as thoſe *two Olive branches*, *Zach.* 4.12. *They emptied the golden oyle out of themſelves*, Theſe were the *two annointed ones* that ſtood before the Lord, Verſe 14. the two that were *ſet apart* for great ſervice for the worke of the Lord.

You are, Right Honourable, divers hundreds *olive branches*, and you ſtand (*the annointed ones*) before the Lord. God hath ſet you *apart* from your brethren to a glorious ſervice, upon which much, yea almoſt all our good, and the good of the Chriſtian world depends : although your *oyle* be *golden oyle*, let it not grieve you to empty it out of your ſelves ; the bleſſing of it will returne in upon you and yours ; I have read of *Pompey* carrying corne to *Rome* in time of dearth, being to paſſe through dangers, he ſpake thus, *It is neceſſary that corne be carried not that I live.* The worke you have in hand is neceſſary, you will loſe nothing though your lives be hazarded in it. And be ſure in what you have done, give God all the glory, *glory be to God on high, peace on earth, placet diſtributio iſta*, that diſtribution pleaſeth me well, *ſaies an ancient :* Ay, ſo be it we may have peace, let God have all the glory, if wee let more than our ſhare ſtick to our ſelves, it ſpoiles all. *Feci, Feci*, ſaies *Luther*, men cry out, *Feci, Feci, dum fiunt fæces* ; this glorying in themſelves makes them and their actions but as dregs.

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And now set your selves to honour God in this large opportunity he hath given you to honour him in; it is like many of you upon your sick beds have sometimes made vowes to God to doe him service if ever he restored you; now you have a large opportunity of service, wherein you may pay all your vowes, and God lookes to have them fulfilled.

Yee are now going downe into your countreyes shew your selves there as the worthies of the Lord, let your faces shine, as *Moses his did*, when he had beene upon the *Mount forty dayes*; you have beene many daies in the work of the Lord raised on high, now goe away and appeare in your countrey amongst your people, shining with *wisdome, justice, zeale, courage*, for God and his people. The eyes of people will be much upon you, the honor of godlinesse is much engaged in you; yee who represent God in your *places*, is it not reason that ye should resemble God in your lives. I have read of *Scipio Africanus*, when he tooke *New Carthage in Spaine*, there being an object for his lust presented to him, he answered, *If I were a common souldier, I would satisfie my desires, but being Commander, I will not.* So when any strong temptation comes to any of you to evill, the same temptations that heretofore came, perhaps to the same evills that heretofore you have beene guilty of, Answer them now; *If I were not* a Parliament man, *if I were not* one upon whom such a great charge is laid, unto whom such a great trust is committed, *I might perhaps doe as others, or as I my selfe heretofore have done*, but *God forbid I should now doe it*: The anointing of God *is upon me*, in the setting me apart

from

from my brethren to so great a service.

It is said, 2 *Sam.* 1.21. That *the shield of the mighty was vilely cast away*, the shield of *Saul* as though *hee had not beene annointed with oyle.* God hath honoured you above your brethren in betrusting you with the welfare of the Kingdome, and the great causes of his *Churches*, together with his *Majesty* and the *Nobles* of the Land: Surely the annointment of the Lord is upon you; Oh now let not any sinfull way take away your honour; let no wicked thing darken your Excellency; let not the shields of the mighty be vilely cast away, as if they were not annointed with oyle. And now if God by this daies service hath beene pleased to put any gracious powerfull resolutions into your hearts, to doe worthily in your Israel for him and his people, my prayer for you shall be in the words of *David*, 1 *Chronic.* 29.18. *O Lord God of Abraham, Isaac, and Iacob, keep this for ever in the thoughts of the hearts of thy people, and prepare their hearts unto thee.* And that which *Deborah* said concerning the governours of Israel, that shall we all say concerning you the governours of our Israel, *Now our hearts are towards the governours of Israel that offered themselves willingly among the people. Blesse ye the Lord*; we will blesse the Lord for this, we will blesse you in the name of the Lord, and we will stirre up all we can to blesse God for you.

Iudge 5.9.

FINIS.